December 18
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children" (Acts 13 : 32-33).

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A NIGHT OF LIGHT.

James E. Talmage.

At each recurring Christmastide the thoughts of men revert to a period of supreme importance in the world's history, an event of which all other Christmases are but commemorations. That period has been named, authoritatively and with surpassing fitness, in holy writ. It is the "Meridian of Time." The name is no less choice as a rhetorical figure than as a designation at once striking in its plainness and strong in its simplicity.

The birth of Jesus the Christ is well-nigh universally recognized as a new starting point in the reckoning of time. The years that went before—all the ante-meridian centuries—have been renamed by later historians, and are now referred to as years "before Christ," even as every subsequent event is characterized by a certain "year of our Lord."

Mohammedan and infidel, boasting atheist and defiant unbeliever, Christian and Jew add to the homage of the ages in their acknowledgment of the majesty of Bethlehem's Babe. Individual birth and death, whether of pauper, aristocrat or monarch, the setting up of thrones and the downfall of dynasties, the wars of nations, and the fluctuations of trade, the achievement of man and the convulsions of Nature are all fixed as to time by reference to the birth of Mary's Child. Of the time and the place much has been said and sung. The status of the Jewish people among the nations of that day has been critically studied, and the predictions of their prophets have been analyzed and expounded with the cumulative learning of the ages.

But it was not to the Orientals alone that the assurance had been given; nor was the Saviour's advent heralded and proclaimed

only on the plains of Judea. A division of the House of Israel had been established on the continent of the West long prior to the Meridian of Time. And these people, led away by a power above that of mortals, had not been forgotten in prophetic promise of the Redeemer who was to come, nor were they left in ignorance of His actual advent. For six centuries after their exodus from Jernsalem, the people of Lehi had been taught of the promised coming of the Lord. In vision their early prophets had seen the virgin mother and the infant Christ; the Saviour's ministry even to the cloud-curtained tragedy on Calvary had been made known in the West while the Jewish captivity endured in the East.

Lehi's colony lost all semblance of a united community soon after their miraculous establishment in the land of promise. From one small camp two nations had sprung, and Lamanites and Nephites strove for supremacy as only brothers with brothers can contend. The Lamanites had degenerated while their Nephite brethren had advanced in the arts of peace. The dark-skinned people of Laman had fallen under the curse, and lived as nomads and outcasts. Yet their history no less than that of the Nephites shows that Divine mercy is withheld from none, and that the bitter fruit of sin is a sure harvest no matter in whose field the foul seed be sown.

During the decade immediately preceding the birth of Christ some among the Lamanites showed increasing righteousness, while the Nephites waxed strong in their iniquities. Evils that flourish best amidst the indolence of luxury, wickedness that thrives on the abuse of prosperity, these had corrupted the people so that they became less acceptable than their dark brethren in the eyes of the Lord.

A Lamanite prophet, Samuel by name, came with a Divine commission, and proclaimed against the proud city of Zarahemla, a second Jonah denouncing another Nineveh. In trumpet tones of inspired wrath he upbraided the people for their wickedness and predicted their eventual destruction. Unlike the Ninevites the majority of the people of Zarahemla turned not from their sins, but scorned the prophet and sought his life.

One part of the message delivered by Samuel the Lamanite has special reference to our present subject. Thus spake he:

"Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.

"And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.

"Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign;

for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

"And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you.

"And behold this is not all, there shall be many signs and wonders in heaven.

"And it shall come to pass that ye shall all be amazed, and wonder, insomuch that ye shall fall to the earth.

"And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life." (Helaman 14: 2-8)

Most of the sin-laden Nephites resented the proclamation of the Lamanitish prophet, and in their anger assailed him with stones and arrows. A few, however, accepted the message and sought to make reparation for their sins.

Samuel's prophecy was not confined to a declaration of the people's sinfulness and the prediction of Messiah's birth in the flesh; he told further of the sacrificial death to which the Lord would pass and gave signs of that dread event equally marvelous with and more terrifying than the sign of the Saviour's birth.

Confining our attention to the advent of the Christ-child, we read in the Nephite records how eagerly the believers awaited the appearing of the promised signs, and how bitterly they were persecuted by their unregenerate fellows. After the delivery of his message the prophet disappeared as suddenly as he had come, and his later doings are unknown to history. So the repentant Nephites watched, waited and suffered, while the rest persecuted and blasphemed.

As the years sped by, the division between the believers and the scoffers became more marked; and at length the persecutors proclaimed a time at which, providing the supernatural signs had not appeared, all who professed belief in the prophecy of Samuel and in the predicted atonement of Jesus Christ should be put to death. The religious leader among the Nephites at that time was Nephi, son of Nephi, and grandson of Helaman. He was greatly troubled over the threatened destruction of his people and sought the Lord in prayer; with what effect let the sacred record itself speak:

"Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful.

"And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers.

"And it came to pass that he cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying:

"Lift up your head and be of good cheer; for behold, the time is at

hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets." (III. Nephi 1: 10-13)

There remains but little to tell. The prophecy was literally fulfilled. As the day drew to a close the sun sank beyond the western horizon as ever before and since; yet on this night of nights no twilight accompanied the setting, no darkness followed. Gratitude for deliverance from impending death was secondary to the holy thanksgiving for the Saviour's coming. Verily had the prophets spoken truly: the Lord Omnipotent had come to His own, to live and to die as one of them, and yet as no one of them had ever lived or could ever die.

As the night without a shadow passed away the sun rose in its splendor, and thankful hearts poured forth their praises, for the day—the day on which the Lord would be born. Other wonders followed, and the Star of the West appeared, equaling in lustrous glory the Star of Bethlehem.

Remembrance of these wondrous events was treasured as sacred knowledge to be spoken of with reverence and to be transmitted from parent to child as a holy heritage. A third of a century later, while many of the witnesses of the glorious manifestations at the Saviour's birth were still living, the tragic counterpart of the prophetic picture appeared in all the terrifying reality depicted by Samuel the Lamanite. The Western Hemisphere groaned in sympathetic agony with the Eastern as the dread drama of the crucifixion was enacted, scene by scene.

And then, after the darkness and the thunders, the earthquakes and the storms, the Risen Lord appeared in person, confirming the reality of the signs of His birth and ministering unto the people as the Messiah, their Redeemer.

THE LORD DEFINES A PATH FOR MEN TO FOLLOW.

President Anthony W. Ivins.

(*Concluded from page 789*).

Our reverence toward our Father and God is not manifested in our lives as it should be. Instead of honoring His holy name, as we should, we openly and unblushingly profane it, notwithstanding the fact that He has told us that we should not take His name in vain, and that he who does so will not be found guiltless.

We are told that only the simple-minded and uninformed believe in or practice the doctrine of prayer, and this world-old command of the Lord, this principle which opens the gates of heaven, and brings us into communion with the Father, through

His Only Begotten Son, has been almost entirely eliminated from the American home, and is no longer regarded as a necessary, or even proper part of our public school system.

We loudly acclaim our devotion to, and love for American ideals, and pose as patriotic, law-abiding citizens, while the very men who enact our laws and are appointed to enforce them, too often violate the law and the trust reposed in them, as if they were exempt from that which they require others to obey. Our trusted agents who have the management of our public affairs, too often prove themselves to be rogues and swindlers by uniting with the men whom they profess to detect and prosecute, to rob us of that which they are employed to protect.

Men, profound in their knowledge of the law, too often use their great learning, not to uphold and magnify the law, but to pervert it and find means by which we may avoid its just requirements. Self-confessed criminals, guilty of the most heinous crimes, premeditated in their execution, are turned loose upon defenseless, law-abiding communities, to continue their criminal practices upon those whom the law is designed to protect.

We are rapidly converting the Sabbath day, which should be observed as a day of rest and devotion, into one of pleasure, rather than worship. Are we becoming lovers of pleasure, rather than lovers of God? If so, we are traveling in one of those blazed trails which lead to death, rather than life.

I bear this witness: That in the age in which we live the Lord has again revealed Himself to man. He has again marked the road in which we should walk. It is the old way, and the voice of the prophets of the Lord has been heard calling upon the people to walk in it for nearly one hundred years. The sound of the trumpet has been heard, but men have said, We will not walk in the road marked out, neither will we listen to the sound of the trumpet which calls us back from the broad road which we are following.

The decree of the Almighty regarding this land is in force today, as it was in the days of the Jaredites and the Nephites. It is an everlasting decree, and we, as other peoples who have occupied this choice land, must be governed by it or suffer the consequence. Let me conclude my remarks by reading briefly from the Book of Mormon. This is the scripture of the American continent, the destiny of this land is outlined in it as in no other book. The road, or way, is plainly marked, no one need err who will follow the blazed trail. It is a strait and narrow way but easy to follow, notwithstanding the many cross roads which intercept it. All of the danger points have been charted, and the way of safety plainly shown.

The man who sealed up this record, and through whom it came to us, said:

"And now I speak unto all the ends of the earth—that if the day

cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

"And wo be unto the children of men if this be the case. . . .

"I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust? . . .

"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that you would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing. . . .

"And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen."

THE GREATEST OF ALL STORIES.

Mr. Alfred C. Ward, a critic, has written a book on the Modern Short Story in which he says that the best short stories ever told are the parables of Jesus. It is true that the short stories of the modern magazines can not be compared to them, and it is difficult to see why Mr. Ward goes out of the way to make the comparison. Christ in them reveals that He is the perfect Master of an art which every preacher practised in that age; His stories have lived through the ages, and others are forgotten. In bringing them within his definition of short stories Mr. Ward follows the convention which makes everybody, even the man who has never opened a Bible since childhood, put the Bible and Shakespeare at the head of the list of his favourite books.

The Sowers, the Mustard Seed, the Prodigal Son and the Talents grip the heart and mind as no human invention can, but there is one story in the Bible greater than all in its incomparable beauty, beyond all invention. It is the story for which every child lays down his fairy books and listens in breathless wonder. Now is the season when all Christendom comes under the unearthly spell of the Story of the Manger.

The Shepherds watching their flocks, the Star in the East, the wise men with their gifts of frankincense and myrrh, the journey to Nazareth, the night at the inn, the Blessed Virgin, the Holy Child in the Manger—all the arts have nothing to compare with this miraculous beauty. This is the story upon which Christendom is founded. Its power over the hearts of men and women is as great to-day as in the age of the Crusades. It has inspired poets, painters, thinkers, and with all their skill they have become

as little children. Reason can not prevail against it. Beauty is truth, and the essence of all beauty is here.—Editorial in the Liverpool *Evening Express.*

CHRISTMAS EVE.

One word ere yet the evening ends;
Let's close it with a parting rhyme,
And pledge a hand to all young friends,
As fits the merry Christmas-time.
On life's wide scenes you, too, have parts,
That fate ere long shall bid you play;
Good-night! With honest, gentle hearts
A kindly greeting go alway!

Come wealth or want, come good or ill
Let young and old accept their part,
And bow before the Awful Will,
And bear it with an honest heart.
Who misses or who wins the prize,
Go, lose or conquer as you can;
But if you fail, or if you rise,
Be each, pray God, a gentleman.

A gentleman, or old or young!
(Bear kindly with my humble lays)
The sacred chorus first was sung
Upon the first of Christmas days.
The shepherd's heard it overhead;
The joyful angels raised it then:
Glory to God on high, it said,
And peace on earth to gentle men.

My song, save this, is little worth;
I lay the weary pen aside,
And wish you health, and love, and mirth,
As fits the solemn Christmas-tide.
As fits the holy Christmas birth,
Be this, good friends, our carol still
Be peace on earth, be peace on earth,
To men of gentle will.

—William Makepeace Thackeray.

The great religious inspirations have not come from scholars, but from seers; from men of soul, not men of sense. "How knoweth this man letters having never learned?" said his contemporaries of Christ. Well, he knew no letters but he had what letters never teach—divine wisdom! He knew God, that end of knowledge; he knew man, that last of philosophy.—Henry W. Bellows.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, DECEMBER 18, 1924.

EDITORIAL:

THE CHRISTMASTIDE.

A JOYOUS CHRISTMAS TO ALL! The season of thanksgiving and cheer is upon us. Right heartily should it be welcomed. To both Christian and Jew, even to infidel and atheist, Christmas appeals as a season of good will and happy observance.

Primarily, as every understanding child is supposed to know, Christmastide is in commemoration of the earthly birth of our Lord and Saviour as the Babe of Bethlehem. And many who refuse to accept Him as the Christ willingly yield to the spirit of the time, and join their believing fellows in gladsome celebration. This fact is significant; it ought to be a source of encouragement and trust, for it tells of inherent goodness in mankind. After all is said, we belong to a pretty good family—this human family of ours.

It is well to view a picture in the best light possible—not to be blind to defects, blemishes or defacements, but to see and acknowledge the master-touch wherever such exists. And is there not a touch of the Master's hand in every life? The child born to earth is of divine origin; verily we are of the lineage of God!

All too true it is, and "pity 'tis, 'tis true," that we are prone to forget who we are, what we are, whence we came and whither we go; but even these grave failures, these pitiable defections, can not change the profound truth that we are eternal beings, capable of good work and sublime achievement.

So we have strong reason to be grateful, that at particular times, if not always, we demonstrate our community of origin, our kindred instincts, our inborn traits, and, while acknowledging our Divine parentage, show forth the better tendencies of human brotherhood.

What matters it that the time of Christmas is that of certain pagan festivals—or that claims are made that we are perpetuating a heathen holiday? Why take too serious concern just now over the conviction on the part of many theologians that our Lord the Christ was not born in December? The unbeliever in the Divinity of Jesus might as well ignore the reckoning of the years, based upon the greatest event of history, the event for which Christmas stands.

By universal consent throughout Christendom, this season is dedicated to the commemoration of that central event, and the time-honored expression is one of brotherly kindness, individual good will and peace toward others.

This is the time of forgiveness—that we may obtain the like boon. Are we not taught to pray for forgiveness in the measure in which we forgive our fellows? So be it with you, my Brother, with you, my Sister, and with me.

This is the season of giving. Our gifts should be expressive of our better, aye, of our best selves. As it is often easier to "say our prayers" than to really pray, so it is with the formal making of presents as contrasted with the gifts in the which our soul goes out to the recipient. It has been well said:

"Not what we give, but what we share—
The gift without the giver is bare."

To every missionary in the field, to every resident member, and to mankind in general, the *Millennial Star* extends the greetings of the season, with love unfeigned, and good will toward all.

JAMES E. TALMAGE.

ONE HUNDRED NINETEEN YEARS AGO.

THE twenty-third of December is a day of solemn prominence to every member of the Church of Jesus Christ of Latter-day Saints, and it shall yet be acknowledged as such by multitudes who are not so affiliated. On that day in the year 1805, Joseph Smith, the first prophet in the Dispensation of the Fulness of Times, was born at Sharon, in the State of Vermont.

In the light of developments then future, now realized but yet to be more fully demonstrated, that particular birth was an epochal event in the history of the human race. The man-child, foreordained to be the Lord's prophet unto the nations, was brought into the world in obscurity and poverty. On this side of the veil, by which the scenes incident to the mortal probation are curtained off from the greater world, there was little out of the ordinary in the birth. Who can say what scenes of rejoicing were enacted on the other side? Here a beginning, there it was a relative consummation; there the sending, here the coming of an ambassador from the Court of Heaven.

For be it known and remembered that chance does not enter into the designs of Deity. Unto Abraham were shown the unembodied hosts of intelligent spirits who existed before the world was, "And among all these there were many of the noble and great ones. And God saw these souls that they were good, and He stood in the midst of them, and He said: These I will make my

rulers." And further the Lord said: "Abraham, thou art one of them; thou wast chosen before thou wast born" (Book of Abraham 3:22, 23). Jeremiah was appointed to be a prophet before he was conceived in the body (Jer. 1:5). So it was with the prophet of the last days. Joseph Smith was commissioned in the antemortal world as a special witness of the Christ and the man through whom the powers and authority of the eternal Priesthood should be restored to earth, with all its ancient gifts and privileges.

In consistency and reason there can be no half-hearted acceptance of Joseph Smith as one divinely appointed and ordained. Either he is to be so acknowledged and his ministry correspondingly respected, or he must be rejected as impostor, deceiver and fanatic. It is positively irrational to extol him as a great leader, an eminent teacher, and a genius, while denying his status as a prophet of God, of the noble brotherhood of Abraham and Moses, of Elijah and Isaiah, Jeremiah, Ezekiel, Malachi and John the Baptist, for he affirms his place with these, and boldly proclaims that the keys of authority formerly held and used by them were severally committed unto him.

His life in the flesh was short, for he met the martyr's fate—rather should we say he won the martyr's crown—before reaching the age of two score years. Through him as the mortal agent, the Eternal Father and Jesus the Christ revealed Themselves to man. By his instrumentality the Church of Christ was again established upon the earth, with the assuring promise that it shall never again be taken away, nor the Holy Priesthood become inoperative among men.

After centuries of black apostasy, the authority to baptize for the remission of sins was renewed by the ordination of this man under the hands of the murdered but resurrected Baptist, John. Unto him came the presiding three of the ancient apostles, Peter, James and John, and upon him they conferred the Holy Apostleship by specific ordination.

He lived to see the Church irremovably established, its members bound together by individual testimony and assurance, and the organization officered as was the Primitive Church—by apostles, patriarchs, high-priests, seventies, elders, bishops, priests, teachers and deacons.

Through him the records of vanished nations have been given to the world, and an independent witness of the Christ proclaimed. The Book of Mormon is but one of the memorials bearing irrefutable testimony to the Divine calling of Joseph Smith, whose name is known for good repute or evil misrepresentation in every nation.

What marvelous works and wonders hath God wrought through this man!

JAMES E. TALMAGE.

MINUTES OF THE WELSH CONFERENCE.

THE Welsh semi-annual conference convened at Cardiff, November 30th. President James E. Talmage and Elder Kenneth F. Schade from Liverpool, President Don Clyde and Elder Thomas O. Smith of the Bristol conference and President Lewis F. Hansen and all the traveling Elders of the Welsh conference were in attendance. President Talmage presided over and President Hansen conducted the various sessions.

The Sunday-school session commenced at 10: 30 a.m., with preliminary music by Elder Charles I. Johnson. The opening song was "Now Let Us Rejoice." Elder Sterling C. Rigby offered the invocation. The sacramental hymn was "Reverently and Meekly Now." Brothers Richard C. Thomas and Albert Biggs, assisted by Brothers Thomas Bendall and George Watkins administered the sacrament. Gladys Thomas led the concert recitation.

President Hansen welcomed the friends, the members and the visiting Elders and expressed pleasure in having President Talmage in attendance.

A program was rendered by the pupils of the Sunday-schools of the conference. A children's chorus sang "I'll Serve the Lord While I am Young." Gwylim Rogers recited "Finer Thoughts." The Elders of the conference sang "See the Mighty Angel Flying." Sisters Agnes and Lucy Griffiths and Brothers William, Thomas and William I. Griffiths presented a conversation on the theme, "Faith and Works." The congregation sang "Scatter Seeds of Kindness."

President James E. Talmage, the first speaker, expressed his pleasure in meeting with the Saints of the Welsh conference, saying that wherever he goes, in all parts of the world, there is the same spirit of peace, love and unity among the Latter-day Saints. President Talmage compared the Church unto a great family, effectively showing the importance of observing the laws and wishes of the one at the head: in the family, the father, and in the Church, God the Eternal Father. The speaker related an incident showing the necessity of obedience to law. A scientist, after ascertaining the cause and the cure of a plague that was devastating a great city, himself, in a moment of rash thoughtlessness, quenched his thirst with water that was unboiled, and soon his body was carried out with thousands of other victims of the dread cholera, while throughout the city, thousands of people who obeyed the instructions of the scientist were drinking only water that had been boiled, and the destroying angel passed by them. President Talmage concluded his address by showing the many blessings derived from obedience to the laws of God.

Elder Kenneth F. Schade spoke to the children, having them answer questions he asked pertaining to ways of serving the

Lord. He showed the blessings received by serving the Master and living the principles of the Gospel.

President Don Clyde told of the value of the Sunday-schools in the Church, characterizing them as the most powerful force in the Church for instilling into the hearts and minds of the children a love of God and an understanding of the principles of the Gospel.

The congregation sang "Love at Home." Brother William I. Griffith offered the benediction.

The afternoon session convened at 2:30 by the congregation's singing "The Spirit of God Like a Fire is Burning." Brother William Griffith offered the invocation. The Pontypool branch choir, under the direction of Elder Evan Arthur, rendered the hymn, "Zion Prospers, All is Well."

The general authorities of the Church and the mission and the conference officers were presented and unanimously sustained.

Elder Evan Arthur, the first speaker, dwelt at length upon the necessity of preaching the Gospel to all nations, kindreds, tongues and peoples.

Elder Melvin W. Grant spoke on the theme of obedience, saying that obedience is the first law of heaven. He related the incidents of Abraham's offering Isaac as a sacrifice, and the cleansing of Naaman the leper as examples of obedience.

Miss Mary Lewis rendered a vocal solo.

Elder Jesse N. Decker showed that through the Gospel plan of salvation, man is able to gain eternal exaltation.

Elder Thomas O. Smith queried, "Has Christianity Failed?" He told of how the world is dissatisfied with Christianity saying that it is because they have not lived all the laws set forth by the Saviour. He remarked how blessed are those with the true and original Gospel of Christ as preached by Him, which has been restored in all its fulness in these latter days.

Miss Phyllis Gulliford rendered a vocal solo.

President Talmage delivered a powerful discourse upon authority, and stressed the importance of being obedient to the laws of the same, whether in government or in the Church of God. He related how he, when traveling to Russia, obtained admission to that country by being obedient to the regulations of that nation by having his passport visaed by the proper authorities before reaching the frontier, while his companion who had failed to secure the proper visa was not permitted to enter. The same principle applies regarding entrance to the kingdom of God, said President Talmage. Before a person can enjoy the blessings, he must render obedience to the principles of the Gospel. President Talmage brought out very beautifully and effectively the necessity of authority. He concluded his address by saying that the laws of Heaven are laws of order, and that freedom is predicated upon living within the law and being amenable to the will of authority.

President Lewis F. Hansen said that salvation is based upon a knowledge of God and His Son Jesus Christ. The speaker showed from the Scriptures that this knowledge comes through a knowledge and the living of the Gospel of Jesus Christ contained in ancient and modern day revelation.

The congregation sang "We Thank Thee, Oh God, For a Prophet." Brother George Wilkins pronounced the benediction.

The final session commenced at 6 p.m. by the congregation's singing "Glory to God On High." Prayer was offered by Brother Albert Biggs. Sisters Ellen Bendall and Lydia Biggs, accompanied by the choir, sang "God Bless our Mountain Home."

Elder Sterling C. Rigby bore a strong testimony as to the divinity of "Mormonism." He showed that man must be obedient to the ordinances and principles set forth by Jesus Christ to enter the Kingdom of God.

Elder Gordon B. Affleck spoke on the Mutual Improvement Association slogan for the year: "Honor Thy Father and Thy Mother." He said that the strength of the Church is in each member and that the true principles of religion, morals and a knowledge of the Gospel originates in the home.

Mr. C. Christiani, the American Vice-Consul in Cardiff, rendered a saxophone solo. He was accompanied at the piano by Mrs. Christiani.

Elder Allen C. Reynolds spoke on the golden rule. He pointed to the life of the Saviour and said that if man followed His maxim, the world would be in a much better state of affairs.

Elder George C. Mann expressed his pleasure at being called to labor in the Welsh conference. He prayed for the success of the work.

Elder Charles L. Johnson, who, with Elder Mann had arrived in the mission field the previous day, prayed that he might have an appreciation of the Gospel of Jesus Christ. He expressed a willingness to give all his time, energy and what little talents he might possess to the forwarding of the cause of truth.

President Talmage conveyed the love and best wishes of President and Sister McKay to the many friends and members in the Welsh conference.

President Talmage referred to the name of the Church and explained how the name was given by direct revelation from God and that it is called after the Son of God, the Church of Jesus Christ of Latter-day Saints—the only Church bearing His full name. The name, "Mormon," explained President Talmage, is merely a nickname given by the world. He said this is not the Church of Mormon or of any other man, but that it is exactly as the name implies the Church of Jesus Christ.

President Talmage said that the knowledge of law does not give man authority to act as a judge, and likewise a knowledge of the Scriptures does not give man the authority to act in the name of

God. He told of the visit of John the Baptist in his resurrected form, and the visit of Peter, James and John, who conferred the Priesthood upon the Prophet Joseph Smith. This authority, through the laying on of hands, which is in the Church to-day, said President Talmage, constitutes the authority by which the ordinances of the Gospel are administered in the Church to-day as in former dispensations. In conclusion, President Talmage commended the members for their integrity and loyalty, and urged them to continue in the cause of truth.

Elder Kenneth F. Schade spoke on the subject of faith, declaring that faith is the most powerful force in the world. He cited many instances showing the power of faith, and said that if men had more faith, they could accomplish greater things.

Miss Phyllis Gulliford sang "I Know That My Redeemer Liveth." Elder Gordon B. Affleck pronounced the benediction.

This was one of the most successful conferences held in Wales in recent years, doubling in attendance the previous conference. President Talmage held interviews with the several editors of newspapers in the district, with the result that a profound change in the attitude of the Press was brought about. President Talmage found the majority of the editors to be broad-minded, tolerant and willing to disseminate the truth. The papers published very favorable and fair accounts of the conference and the Church generally.

MELVIN W. GRANT, Conference Clerk.

FROM THE MISSION FIELD.

Transfer of Traveling Elder.—Elder John Walsh has been transferred from the London to the Liverpool conference.

Baptism.—A baptismal service was held at Leicester (Nottingham conference) the 4th inst. One candidate was baptized by Elder Ianthus L. Richards and confirmed by Elder Arthur L. Fuller.

Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for their homes, Friday, the 12th inst., per s.s. *Marloch*: James L. Wheat, F. Peter Jones and Wallace P. Galbraith.

Branch Reorganized.—The Belfast branch (Ulster conference) was reorganized the 30th ult. Elder Ernest C. Moore was sustained as branch president to succeed Elder Kenneth Curtis who has been transferred to the Birmingham conference. Brother Frederick Buchanan was sustained as first counsellor and Brother Brian Magee as branch clerk.

Releases.—The following missionaries have been honorably released from their labors in the British mission:

Marcellus R. Clark, the Birmingham conference and President of the Ulster conference.

Kenneth R. Curtis, the Ulster and the Birmingham conference.

F. Peter Jones, the Welsh and the Sheffield conference.

Horace Y. Whittle, the Hull conference.

James L. Wheat, the Newcastle conference.

Vernon P. Cole, the Sheffield conference.

George C. Midgley, the Sheffield conference.

Wallace P. Galbraith, the Leeds, the Newcastle and the London conference.

Branch Conference.—The Birkenhead branch (Liverpool conference) held its semi-annual conference the 23th ult. This is the first branch conference to be held in Birkenhead for over sixteen years. A keen interest was manifested by the large number that filled the hall. Fourteen Elders who had just arrived from America were present. Elder Preston A. Watkins reported their journey and expressed the hope of all that they would find people who are seeking the Word of God. Miss Vera Crapper sang two sacred solos. Elder Harvey H. Glade of the Liverpool office, President Sidney J. Nebeker and Elders Junius S. Romney and Virgil M. Groo were the speakers.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Saturday, the 13th inst., per s.s. *Montclare*, and have been assigned as follows:

For the British mission—

Wilford L. Hansen, Richfield, Utah, to the Newcastle conference.

Andrew E. Stewart, Sugar City, Idaho, to the Sheffield conference.

For the Netherlands mission—

Alfred J. Smith, Salt Lake City, Utah.

John Zilverschoon, Ogden, Utah.

For the Swiss and German mission—

Elwood I. Barker, Ogden, Utah.

Ralph E. Engel, Salt Lake City, Utah.

Donald M. Jensen, Richfield, Utah.

Norman O. Nielsen, Hyrum, Utah.

Meetings of Traveling Elders.—A special Priesthood meeting of the traveling Elders of the Welsh conference was held at Cardiff, the 29th ult., with President James E. Talmage presiding. President Talmage gave many valuable instructions and stressed the importance of systematic study and work. He urged the Elders to exert efforts to secure a wider distribution of the Book of

Mormon. Elder Schade spoke on Church organization and told of results he had seen from systematic study. President Don Clyde reported the progress being made in the Bristol conference. President Lewis F. Hansen set forth the aims of the Welsh conference. Each traveling Elder made encouraging report of his labors.

Thursday, the 27th ult., the Elders of the Liverpool conference met in monthly Priesthood meeting. Retiring Conference President Ernest K. Freckleton expressed his appreciation for the support given him by the Elders. Elder John H. Holden gave a short talk on "The systematic dispatching of genealogical work." President Nebeker reported on the meeting of conference presidents held in London the first part of the month. After the meeting a deliciously cooked turkey dinner was served at the home of Brother James Shorrock.

Socials.—A successful concert and social was held by the Pudsey Relief Society (Leeds conference) the 15th ult. A well-prepared program consisting of a sketch, songs and recitations was rendered. Tokens of remembrance were presented to Elder Floyd C. Stuart who has been transferred to another branch and to Elder John G. Osborne who has been honorably released to return home. A large number of members and friends were in attendance.

The Burnley branch (Liverpool conference) held a successful social the 16th ult. A program of songs and recitations and a one-act comedy entitled, "Annie's Holiday" was rendered. A large number of members and friends were in attendance. The same program was given at Blackburn, Saturday, the 23rd ult.

A farewell social was held by the Sheffield branch the 22nd ult., in honor of Elder G. Kimball Mellor, who has been honorably released to return home. Tokens of appreciation were presented Elder Mellor from the members and friends of the conference, the Bee Hive girls and the traveling Elders. After an interesting program had been rendered games were played and refreshments were served.

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